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A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No. SEPTEMBER, 1898. 9.

QUESTIONS OF THE HOUR.

WHAT THE TWENTIETH CENTURY DEMANDS OF OUR YOUTH. *

Rev. J. S. Martin, New Castle, Pa.

1. A more thorough knowledge of and devoted loyalty to principle and duty.

We must, first of all, be sure that we are following convictions as to God's truth and not mere impulses of the moment or personal whims. Sometimes a whim and a conviction look so much alike to a near-sighted person that it is exceedingly difficult to tell them apart at first view. They are like the toad and the knot on the log, which so puzzled the boy in the uncertain twilight, that the only way he could distinguish them was by touching both with a straw. The toad jumped, the knot didn't. Touch the man who is devoted to principle, whose sense of religious duty bulges out like warts, and whether it is hard work on a small committee as its least member, or great sacrifice to perform with regularity and punctuality all teaching duties, to engage in special reform work, to keep holy the Sabbath, to give liberally of his means, or whatever it is, he will jump every time and all the time.

Now, the distinguishing and most fundamental principle, especially of Covenanter youth, is the supreme lordship and mastery of Jesus Christ. And applied to self, that means mastery of public and private life, mastery of time and temper, mastery of purse-strings and heart-strings. We cruelly mock Him when we come running to Him calling Him Master, and then turn sorrowfully away at the first requirement of His services that crosses our personal desires. Publicly calling Him Master with our lips, but handing the scepter of mastery of us over to mammon or sense, is unworthy one who subscribes to the motto, "One is your Master, even Christ." And once self has been given to Christ, there is nothing that we can withhold from Him. Our time, our talents, our possessions—all will then be His; His to be used in maintaining the purity of His worship, in witnessing against the denial of His authority in political life, in proclaiming His royalty to the nations of the earth, and in spreading His gospel to the ends thereof.

In the early history of our country the pendulum may have swung to the extreme of stern, hard legalism, but I am quite sure that it has swung almost if not entirely to the opposite extreme to-day, and that it must swing back a long way ere the Christians of the twentieth century will be what God would have them be. We cannot have too much sentiment or holy affection in our religion, but we can, and I very much fear do, have too little of solid conviction of duty and of devoted loyalty to principle. And I am not at all sure but that there is much need, even among Covenanter youth of to-day, of a more thorough knowledge

* Spoken at a popular meeting connected with Synod of the Reformed Presbyterian Church, at Walton, N. Y., Friday evening, June 3, 1898.

of the principles espoused, a more devoted loyalty to the same, and a more earnest devotion to Christian duty in general.

Along with this deeper devotion to principle and duty, the twentieth century demands of our youth,

2. Broader catholicity of spirit.

"One is your Master, even Christ, and all ye are brethren." Out of brotherhood grows fellowship. Some people's idea of Christian fellowship seems to be to keep their own set of fellows in their own little ship. They are perfectly willing that their young people shall sail up within a cable's length or so of the rest of the fleet, and that the captains should call out through their trumpets, "Boat, ahoy there!" But the communion of the saints which is enjoyed by means of a system of nautical signals or over a long-distanced telephone can scarcely be that for which our Lord prayed when He entreated the Father that His flock might be one.

I know that the *essential unity* of the body of Christ is being realized more and more. But I am quite as fully persuaded that the followers of the Lord have not yet come by any means to that point of unity for which our Lord pleaded when He asked that they might all be one. The world still sees a little struggling church or two of each denomination, in a town or neighborhood, all standing apart in their differences, and all too weak in their separate efforts to cope with the formidable combined forces of evil about them. The coming years will demand better things than that of the Christian youth of to-day. The world needs the efforts of the servants of Christ far too much for any of their strength to be wasted in maintaining denominationalism as against the general interests of the cause of Christ. Of course, no effort is to be made to promote Christian unity by any violent means, or upon any unscriptural basis; simply to unite the followers of Christ so far and so fast only as they can be united on the basis of a harmonious belief. But mark you, *the effort is to be made.* And of all Christians we, sworn to it as we are in our covenant, ought to be the leaders in this great movement. That the world might believe that the Father had sent Him was our Lord's great reason for asking that His people might be one. And that reason exists to-day as strongly as when the Saviour offered the prayer, aye, even more strongly, for the world *thinks* more to-day than it did then. And it is not saying too much to affirm that men of the world are perplexed and even repelled by the existing divisions in the Church, and especially by the absence to such great degree of the *spirit* of unity, and that the name of our Lord is blasphemed thereby. The call of the coming century to the followers of the Lamb will be, Close up the gaps in the ranks of the Lord's sacramental host; let shoulder touch shoulder; let hand join with hand, and heart feel the beating of kindred hearts, that the line of attack that goes up against the mighty forces of evil may show no point of weakness where the enemy can gain an advantage over you.

3. A more general and aggressive spirit of evangelism.

The Master has said to all, "As the Father hath sent Me into the world, even so send I you." And when all the servants of the Lord, or even the half or fourth of them, have heard that commission as addressed to them, and proceed by divine aid to carry it out, then the hour of the Church's enlargement and of the world's redemption will have come. And it is just here, in our humble judgment, that the twentieth century will demand and witness the most radical of all changes. Hardly anything has transpired in all the history of the Christian Church that has done more to arrest its growth than the

springing up of that kind of discrimination between the clergy and the laity, that distinguishes the two not simply in function —which is reasonable and scriptural enough—but in their respective relations to the God-Spirit considered as a personal tenant, inspirer, actuator in the individual life and activity. Laymen by the hundreds of thousands have become perfectly content to live out of touch with God, except by indirection through the mediation of the clergy or priestly ministry. Their woeful mistake is, not in exacting of the clergy that they be baptized, not only with the repentence baptism of John, but also with the fire and Holy Ghost baptism of Jesus Christ, but in being so exceedingly irresolute in the demands which they make upon themselves. The scriptural idea is that in Christ every child of God is in completest touch with God. Doors have all been thrust aside and curtains all pulled away so that there is approach for every one clear into the Holy of Holies. When the Holy Spirit came He touched all. Tongues of fire stood upon each, men and women, apostles and the rest, clergy and laity. No one was a priest in such a sense that all were not priests. The veil of the temple was rent from top to bottom. The mercy-seat was exposed to the whole world. No monopoly in the mercy-seat; no "corner" in divine grace; no "trusts" organized for the manipulation of Holy Ghost power. And yet the Church is divided into two sections—a little responsible section of the clergy who have made it more or less of a business to be holy and preach the gospel, and a big irresponsible section of the laity who have made it more or less of a business to make money, enjoy themselves, pay their pastor's salary, contribute largely, or meagerly it may be, to the church schemes, and solace themselves with an evangelical vicarage. The terrific burden of the world's evangelization is strapped largely upon the clergy as upon the tired backs of a lot of overdriven pack-horses, while the laity, for the most part (thank God there are noble exceptions), amble along admiringly at their sides, without getting exercise enough either to limber their legs or oxygenate their blood.

The prime office of the clergy is not to fight the battles of the Lord. It is, rather, to see that their little church armies are kept in fighting trim—under proper discipline, suitably fed and furnished—and to lead them in the assault upon the enemy, as well as to cashier, in co-operation with the staff, such of their troops as are deaf to the bugle call, and have no higher conception of the Christian warfare than to air their regimentals or lounge around the commissariat.

The twentieth century demands that the great body of our Lord, as individuals, labor for the advancement of His kingdom. The whole Church must work And it can never fulfill its mission only as the individual Christian comes into immediacy of touch with the individual worlding. Only person is baptismal, and human personality, inspired by divine personality, is redemptive every day of the year. It will cost us something to come into personal contact by a love-touch with those hearts we would win. It will cost us ourselves. There will be a good deal of Calvary in it. But there *always* is in redemption. That which our Lord began by *self*-giving must be maintained by *self*-giving.

4. Enthusiasm.

Enthusiasm is the driving force of character. There are energies slumbering in our youth that may prove mighty if once kindled by enthusiasm. Enthusiasm makes strong men; wakes up latent powers; arouses unsuspected resources of ability; sustains prolonged endeavors; and renders possible

the achievement of purposes demanding unwearied energies. It generates the invincible impulses that hurl manhood on noble achievements. Men of enthusiasm have been the life of the Church in all ages. No man accomplishes much without it; all achieve more with it. A young man or woman without enthusiasm in the work of life has lost the race before starting. Whatever may be the wisdom of the council chamber, it is the enthusiasm of men on the field of battle that wins the day. Principles, even such as we as a Church hold, grand and noble that they are, the grandest and noblest as we believe that ever man held, principles such as these even, without enthusiasm for them, are neither apprehended nor potent. The man who has really apprehended a great religious principle has a perfect right to grow enthusiastic over it. Indeed, he cannot well help doing so. And when we say that a great principle must necessarily arouse a great enthusiasm, and that we really never grasp a principle over which we do not become enthusiastic, we do not mean by a great enthusiasm a great effervescence. We do not mean a great emotion. The right sort of enthusiasm is not so much emotion as motion. It is to principle what the stream is to the fountain. And it is a very, very weak fountain that does not overflow sometimes. It won't take that fountain long to become a mere mud puddle. Jesus said: "Out of the abundance of the heart the mouth speaketh." Big principles, filling big hearts, will make busy mouths. Mark you, I didn't say "big" mouths. There is such a thing as an abundance of the mouth that counts for nothing. It is like the Indian's "Heap too much big talk." Enthusiasm, rightly defined, is the Holy Spirit within. And without that we shall never meet the requirements of the coming century.

5. Better methods of work.

The difference between an army and a mob is not so much in numbers or in courage as in method. In order, therefore, to do the best work for Jesus Christ, we must have the best methods. And we must have enough of them to put a weapon into the hands of every disciple, else much enthusiasm will be frittered away, vital principles will fail of dissemination, and personal effort will be but a dream. The very best definition I know of a Christian is one who works at Christianity, or who Christianizes. But in many instances the difference between the professed Christian, who is one only nominally and that one who is working at Christianity, is simply the difference of "knowing how"—of having a method, and having none. The one has been shown how to work, the other has not.

The Americans boast of our *citizen* soldiery. We claim not to need a large standing army. Each State has its organization of National Guard, whose duty it is to instruct its citizens in the manual of arms and the evolutions of the battle-field, and when emergencies arise requiring force of arms, such as have but recently arisen, our citizens leave their trades and professions, and with a few days' drill, to the music of fife and drum, go marching forth to duty. And we pray for them and trust them. And should the occasion arise through complications—and I pray God every day it may not—I, for one, believe that America could "wipe up the earth" with this citizen soldiery of hers. And I just as firmly believe that the Lord Jesus Christ is going to conquer the world, perhaps within the coming century, through the citizen soldiery of His which is now being trained in all our young people's camps in methods of work.

These young Christians, especially those of our own Church, have the principles of Christ's kingdom in their hearts; what

they want is a more thorough knowledge of and devoted loyalty to the same. They have covenanted with God as none others have to pray and labor for the oneness of His people; what is wanted is a more earnest effort to fulfill these covenant obligations. They have begun, as never before, to realize that the very possession of the Gospel of the Son of God obligates each and every one to declare it to others who know it not; what is needed is the carrying out of their convictions, the actual going out into the highways and hedges. They have somewhat of the ardor and enthusiasm of daring soldiers kindling their eyes; what they need is more of it, enough to keep them on the picket line in the army of the Lord as sharpshooters where they have ever been in the past. They are fast becoming armed with methods, methods of efficiency unknown to their predecessors. The bugle has already sounded. They have stood baptism after baptism of fire. They have withstood grape and canister, shot and shell, jibe and sneer for their consistent testimony in behalf of the crown rights and royal prerogatives of their Lord and King. And along with others of the Christian faith they are rallying again and again against moral evils, and in behalf of moral reforms. We hear the echoes of their battle-song from far and near:

"Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory we know
That overcomes the world."

The following sentences are taken from the Pastoral Letter addressed to the Office-bearers and Members of the Reformed Presbyterian Church in North America after the Covenanting in 1871:

"Seasons of covenanting have usually been, in the experience of God's people, seasons of the most *remarkable outpouring of the Holy Spirit on the members of the Church and on their posterity.* As covenanting embraces posterity, so God promises, in connection with this ordinance, to bless thus both His people and their offspring. 'For I will pour water upon him that is thirsty, and floods upon the dry ground,' etc. Is. 44:3-5. And O how much our beloved Church requires such a blessing! How much we need more of the Spirit upon ministers, elders, deacons and members, to make us more lively and spiritual in every religious duty and pursuit; more of the Spirit upon our children, that the Church may be better able to keep hold of her own youth and prevent them from being drawn away by the seductive influences of the world, and thus lost to her own fellowship, and to usefulness in those fields of Christian enterprise which she is desirous of cultivating; more of the Spirit to make family instruction, social worship, the Sabbath-school and Bible-class more efficient for good! . . .

"Moreover, covenanting is eminently calculated to *promote our success in all our efforts to bring the world to God.* In personal effort it is calculated greatly to stimulate us in doing good. Being the most palpable and indubitable way of identifying ourselves with Christ in the world, nothing can possibly have a greater tendency to make us oppose what is evil, promote what is good, make inroads on the kingdom of Satan, and by every means in our power advance the Kingdom of Christ. In its very nature, too, it is calculated to unite and concentrate all the energies of the Church in evangelistic work, and give greater power in all missionary enterprises, when, as a portion of God's 'covenanted host,' we seek to bring His enemies into His subjection."

NEWS OF THE CHURCHES.

ABROAD.

MERSINA, ASIA MINOR.—A letter from Rev. R. J. Dodds, written July 14, contains an item or two of public interest. Speaking of Guzne, where the missionaries in the Tarsus fields have their summer home, he says:

We have our teacher with us in Guzne, and hope to make a little progress in Arabic. So far, I have had so many trips to make to Mersina that I have not been able to study as much as I would like.

We have enough of people about us to make a nice little audience on Sabbath. We have preaching in the forenoon and Sabbath school and prayer meeting in the afternoon. We have, besides, prayer meetings Wednesday and Friday afternoons in another part of Guzne, across the valley from where we live.

The crops are said to be better in Cilicia than they have been for twenty years, and yet bread is very dear and work very scarce. Three members of the Antioch congregation are now in Mersina looking for work.

CYPRUS.—A letter from Rev. Henry Easson, dated June 30, 1898, contains the following cheering news:

It is some time since I wrote you, but I have been very busy for the past three weeks. We spent two weeks visiting and examining candidates for church membership. Last week we had services every evening, and preaching on Friday and Saturday, and our first Communion in Cyprus on Sabbath morning, June 26th. We did not have any Communion last year, although many of the Armenian Protestants who were here asked to join us. I delayed because I wished to allow them time to understand our position. It seems that in some places in Turkey members are allowed to drink wine, if nothing stronger, and then Presbyterianism and Psalmody had to be explained. You will remember I gave a course of lectures last winter, when the people had an opportunity to ask questions at the close of each lecture or talk. I then had the substance of our beliefs translated into Turkish, and, having printed about thirty copies on my "simplex-printer," I put them into the hands of the people so that all would understand what they were doing. The result was that 16 Armenians who had been members before joined us, and 4 new members from Protestant families, making from the Armenians 20 in all. These have 17 children who are under age, two of whom I baptized on Monday evening. Then our new colporteur joined with us. He is a Greek, but was a member of a Greek Protestant Church near Smyrna. We all think very much of Antonius Vamvois. He is a good man and a good worker in the vineyard.

And last but not least, because they are the first fruits of our work among the Greeks of Cyprus, are Demitrius Demitriades and John Johanites, both young men. The first we have written about before, and his knowledge and usefulness increase every day.

Thus you have:

Armenians who were members in Turkey	16	
Armenians who joined us by profession	4	
		20
Our Greek evangelist colporteur, a member before	1	
Greeks from Larnaca	2	
		3
Total new members		23
Our members here before:		
Dr. and Mrs. Moore	2	
H. Easson	1	

Daoud Sada	1	
Jurjus Soroor	1	
		5
Total communicants at Table		28

Our Table extended from one side of our little chapel to the other, and it was full. Daoud preached for me on Sabbath morning, and made the closing address at the Table; I did all the rest myself, with Samuel as an interpreter.

Although so many were new members, yet everything went off quietly, and many who were present and did not commune said: "This was the nicest Communion we ever witnessed." None of them had ever seen a Communion where a Table was used, and they all felt that it was more like partaking of a supper than the other way.

None of those who have joined had any church certificate with them, so all were thoroughly examined, and, although not received strictly on a confession of faith, their examination was the same as the new members.

I feel greatly encouraged by the result of our two years' work here. I have spoken of the fruit gathered, but there has been a good deal of seed sown, and of some of it we feel we can say that we *see it growing*.

We hope that Synod resolved to push the mission work in all its branches, and that each pastor and elder will go home with the determination that the debt will be paid, and also that no cutting down in the work will be allowed. We ought to be able to do more here than last year.

Dr. and Mrs. Moore with family left yesterday for Mersina to spend a while in Guzne.

Average attendance during Communion week at prayer meeting from Monday to Sabbath	60
Attendance at Armenian service and time of Communion Sabbath morning	80
Sabbath school at 4 p.m.	85
English preaching 5 p.m.	28
Monday closing service of Communion.	70

I think that is a very good attendance where only 28 are communicants.

We had about 70 at our prayer meeting to-night.

We ask the prayers of all the friends of the Lord's work, that His Holy Spirit may be given to guide all who are seeking for the light, and also that many more may be drawn to open their hearts and let the Saviour in.

In a letter, dated July 8th, Mr. Easson tells us that the pupils of his Greek school passed a very successful examination at the close of the term. He asked them 134 questions on the gospel according to Matthew and 162 on John, and the answers were remarkably accurate.

"Mr. Apostoledes," he writes, "a native of Larnaca, is here at present on a visit, and having acquired a large fortune during his fifty years' residence in London, he proposes to do something for his native island. He is making arrangements to establish public libraries at Larnaca, Nicosia, Limassol, and perhaps Famagusta. He has also promised the Greeks £500 ($2,500) for a building for the school and library, and I believe about £50 ($250) to help meet current expenses. A wealthy lady of the city has given a lot on one of the main streets for the building. The expectation is to have the school in operation by the 1st of October. Mr. Apostoledes, on whom I called to-day, is about seventy years of age and a pleasant-appearing man. He spoke well of the mission work, and thanked me for coming to the help of his people and opening a school for them in their need. Just as I was coming away he handed me £2 ($10), and said he would be glad to help me in any way. Under existing circumstances I am afraid that we have not the funds necessary to carry on a school in face of this opposition."

A more recent letter contains the following item: "There is a young Greek here from Nicosia on a visit. Demitriades found him, and is leading him out into the light, and I trust that when he returns home Jesus will go with him, and then we will have a little leaven among the Greeks in that city also."

We take the following paragraph from a letter that Mr. Easson wrote in July to the Y. P. S. C. E. of 2d New York, acknowledging the receipt of $25 toward the Armenian relief fund: "Your money will not only help the Armenians, but, as I pay it to them in wages for work on the mission building, it will help to complete the house that we need so much. I have finished one room in the basement and moved the books of the Bible Society into it, and have fixed it up as a reading-room. I have on the table the Bible in several languages and all the newspapers and magazines that I can get hold of. Thus I am trying to draw the young men, who understand a little English, so that I can get acquainted with them and do them good."

Speaking of the Communion services, he says: "The Armenian members may not be a very permanent addition to the congregation here, as some of them may go to Egypt and others to America when the way opens. But at present they are here, and we have been preaching the gospel to them and teaching them for over a year and a half. In this way I am trying to help them on their way to the city that hath foundations whose maker and builder is God. Our Greek school was a success, but as the Greeks are to re-open their school with assistance from a rich Greek in London, there is not much hope for us unless we can be backed from home with at least $200. In the meantime, whatever be the form of the work, we ask your continued prayers that God will bless our efforts and gather His own into the field."

KESSAB, SYRIA.—The following letter from Mrs. Kennedy, dated July 11th, contains very cheering news:

DEAR MR. SOMMERVILLE:

One year ago the American Board of Missionaries of Aintab sent an Armenian woman to Kessab as a Bible Reader. She appears to be a truly earnest Christian woman. A year ago when she began her work she told us the people did not want to hear her read, and often she felt greatly discouraged. In the face of discouragements she kept steadfastly at her work. The testimony of the natives is that she spent much time in prayer for a blessing upon the people and the work. Some months ago a number of women in the village became interested in her work and did what they could to help her. She went from house to house, talking, reading and praying, and had meetings in the church three days in the week, where she taught them as best she could. These meetings increased in interest until they were attended by three or four hundred people. All this time there was no missionary here and no pastor. They asked for a pastor to be sent to them, and after they heard one was coming, the Bible Reader asked the women to make special prayer for a blessing on the minister that was to come among them. Some ten or twelve women met with their leader and spent a day and a night in prayer. Just at this time I and my brother's family came up to Kessab for the summer.

After this night of prayer the blessing they had been praying for came to the people. Some of the leading members came to my brother one afternoon to talk to him about it and see what he and Mr. Kennedy thought. We spent the most of the time in prayer, and the advice given was for the men to assist the women in the good work. Friday of last week was the regular day the Bible Reader met with the women. They sent down for us all to go up to the church.

As my brother had returned to his work in Suadia, Mr. Kennedy and I went up. We found some five hundred people in the church. Mr. Kennedy was asked to speak to them, which he did. I was then asked to talk to the women, which I gladly did, though we both had to speak through an interpreter, as the language in Kessab is Turkish. I cannot describe what we saw and felt that morning. On the afternoon of that day the new pastor arrived. He was pleased and surprised with the change he saw in Kessab.

Saturday they came and asked Mr. Kennedy to preach to them at eleven on Sabbath. At the appointed time we went up, expecting the services to be in the church as usual. It was entirely out of the question to try to get into the church with such an audience, so Mr. Kennedy stood on the platform of the well in a yard and preached to about 3,000 people from the words: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The order was perfect, and the attention all one could desire. In the afternoon the new minister preached in the church to an audience of 1,200. This number was gotten by Mrs. Dodds counting the women and Mr. Kennedy the men.

Kessab has long been noted for the noise and clatter kept up whenever they come together for any public service. The attention given is a marvel to us all.

We are all greatly rejoiced for what we have seen. There is no doubt but there is a revival here. It has been brought about by the earnest work of one faithful Bible Reader. It was not done by a Revivalist coming into their midst, or any outside influence. We all feel it is a new proof of the power there is in prayer.

The missionaries have long been praying for the outpouring of the Spirit upon the people in this land. Why should we be surprised when we see the prayers being answered?

We hope the Church will unite their prayers with ours, that this blessing may extend into our own fields of labor.

Your sincere friend,

JENNIE B. KENNEDY.

TURKEY.—The contrast between the situation in Central (Asiatic) Turkey fifty years ago and now is seen strikingly in the following points: Then there was *one* church with *eight* members, now there are *thirty-two* churches with 5,178 members. Then there were no native helpers, now there are 176. Then there were no Protestant schools, now there are in such schools 5,287 pupils.

MANCHURIA.—At the last meeting of the Synod of the United Presbyterian Church of Scotland, the present condition of its foreign mission work as a whole was reported as follows:

"We have a staff of 153 fully trained missionaries, with over 800 native workers of one kind and another under their superintendence. There are 111 mission congregations, with more than twice that number of out-stations. The total membership in our mission field is 23,404, an increase of 2,376 over last year, though the increase then reported, 1,079, was the largest in our missionary history up to that time."

Special reference was made to the marvelous growth of the work in Manchuria:

"Last year there was an addition to the membership of the Church there of 656 members. This was itself a remarkable advance. But the movement has grown both in extent and force, and during the past year there have been no fewer than 2,134 admissions. The applicants for membership numbered at the beginning of this year 5,648; the numbers indeed being restricted by the inability of our missionaries

to overtake more work in the way of examination and instruction. 'This movement,' says the Rev. Dr. Ross, our missionary at Moukden, 'is not so sudden as strangers might infer. The causes contributing to produce it, especially the preaching and extensive reading of Christian literature, have been powerfully acting upon large numbers of people for years.' The Rev. John Macintyre, of Haicheng, says: 'I feel sure that among our five thousand new members this year, we have multitudes who have been long seeking the truth.' The Rev. James W. Inglis, of Kaiyuan, says: 'Those at home have already prayed for the opening of the door. Those prayers have now been answered perhaps beyond the expectations of many of us. Let us ask that the newly redeemed multitude may be led to attain to the possibilities of their new life, and thus enter into the glorious liberty of the children of God.'"

AT HOME.

Allegheny, Pa. — The session of the Theological Seminary for 1898–9 will begin on Tuesday, September 20th, Professor R. J. George giving the opening lecture in the evening in the Allegheny Church.

D. B. Willson.

By order of the Board of Directors of the Aged People's Home, the books of the Treasurer will be closed on August 31, in order to allow the Auditors to have their report ready for the annual meeting on the third Friday of September. As only those who have paid their membership fee are entitled to vote or hold office, a printed list of all who have paid to me on or before that date will be furnished the Association. *Congregational Managers will please take notice.* Collect amounts due. Do what they can to get additional members, and forward in time for credit to be given.

I will be glad to forward a list of members who have not paid to any of the Congregational Managers who may so desire. Anna M. Sproull, *Treas.*

Coldenham, N. Y.—Rev. W. W. Carithers and family recently visited their friends, Rev. and Mrs. Patton. On Sabbath, June 19, the congregation enjoyed their presence. In the morning the greater part of the congregation were present to hear Mr. Carithers' sermon and in the evening a larger audience listened with much interest to addresses by both Mrs. and Mr. Carithers, telling of their work among the Indians, and how the Holy Spirit had worked with them. They have been wonderfully blessed, and we pray God to bless more and more and richly reward His faithful servants. Grace Arnott.

Morning Sun, Ia.—The Ladies' Missionary and Aid Society present the following report for the year ended June, 1898: As a society we have many reasons for thanksgiving. The lives of our members have all been spared. We have held twelve regular meetings, and two special prayer meetings for God's blessing on us as a congregation during our Communion season. Our meetings have been pleasant and, we trust, profitable to us all, and our prayer is that God's blessing may accompany our feeble efforts. As in previous years, we have contributed to the Missions and for Home Work. There are those in our midst with whom we have shared our money and sympathies. Our Literature Committee has distributed religious literature from house to house every week, and has also sent packages by mail. Our meetings are opened with devotional exercises. The attendance this year was better than last, but there is room for improvement. Our enrollment is thirty-five; average attendance, seventeen. Many are too far away to meet with us regularly, and thus our

average attendance is much below the enrollment.

Mrs. R. A. Hays, *Secretary.*

TREASURER'S REPORT.

Total receipts	$164.83
Disbursements—	
To Foreign missions	56.50
To Jewish missions	28.70
To Indian mission	7.96
Home mission work	7.56
Church debt	41.72
Total	$142.44
In treasury	22.39
	$164.83

M. Coningham, *Treasurer.*

New York.—In response to President McKinley's proclamation, the Second Reformed Presbyterian Church of New York devoted the whole Sabbath, July 10th, to special thanksgiving services. The morning sermon was based on the words: "We will rejoice in thy salvation and in the name of our God we will set up" or wave "our banners," Ps. 20:4. Every nation has its own expressive battle-cry. But the true battle-cry, and one that fires the heart of every Christian patriot, is "In the name of our God." It was this that nerved the arm of David when he challenged Goliath of Gath to single combat and carried him through many a conflict in after years. Was it not this same sentiment that moved Capt. J. W. Philip, after the defeat of the Spanish fleet off Santiago de Cuba, to uncover his head and ask officers and crew of the Texas to join him in thanking God for His goodness in allowing them to achieve so great a victory over the enemy? When President McKinley reported to Congress the destruction of a Spanish fleet in Manila Bay he ascribed it to the grace of God, and now that another Spanish fleet has been dashed to pieces on the coast of Cuba he calls us to "bow before the throne of Divine grace and give devout praise to God, who holdeth the nations in the hollow of His hand and worketh upon them the marvels of His high will." It is a good thing for the United States to have as its Chief Executive a man who fears God and is not ashamed to issue a call to worship, every sentence of which is tremulous with emotion and holy awe. On this spirit of reverential reliance upon the King of Nations depends future successes and ultimate victory, with the restoration of peace to this land and "to all the domain now ravaged by the cruel strife."

There are two reasons why we should give thanks for the unbroken success of our army and navy in this war for liberty and Christian civilization.

1. Victory is always from the Lord. A richly instructive illustration of this truth is found in the story of the invasion of Judah by the allied forces of Ammon, Moab and Edom (2 Chron. 20). It was a vast army and was at Engedi, only twenty-five miles from Jerusalem, when Jehoshaphat was informed of the movement. Aware of the danger, he at once earnestly sought help from the Lord. On a day set apart for national fasting he led the people in a most impressive prayer. His plea was heard. The Spirit came mightily upon the prophet Jahaziel, who said: "Be not afraid nor dismayed by this great multitude, for the battle is not yours but God's—ye shall not need to fight; set yourselves; stand ye still and see the salvation of the Lord with you," etc. The king bowed in glad and grateful assent and the people fell before the Lord to worship. As the army marched away he gave them his orders: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." At the head of the army was a choir of singers, "praising the beauty of holiness," and singing as they advanced: "Praise the Lord, for His mercy endureth

forever." What was the result? We are told that when they began to sing and praise, the Lord set ambushments; and who were these liers-in-wait? Evidently not the men of Judah, for they were not to fight, and did not reach the field until the strife was over, but angels sent forth by the Lord of Hosts to fill the multitude with panic. And when the men of Judah reached the watch-towers their enemies were "dead bodies fallen to the earth and none escaped." Not less visible is the hand of God in the destruction of the Spanish fleet off Santiago. When Cervera decided to leave the harbor, He sent angels to create mutiny among the men, unnerve the arms of the gunners and throw officers and crew alike into panic, and not one vessel escaped. To Him belongs the praise. History tells us how William of Orange, with few followers and an empty purse, once made war against "the master of half the world," yet won the victory. His own explanation of this victory was: "Before espousing the cause of the oppressed Christians in the Netherlands I had entered into a close alliance with the King of Kings," and this nation, however vast its resources, able to float a popular loan of $250,000,000, and with millions able and ready to bear arms, if it would continue victorious must cleave to Him "who holds the nations in the hollow of His hand and worketh on them the marvels of His high will." To His name we give all the glory.

2. This war is opening the way for the spread of the truth and Christian civilization, and for this reason, too, we should give thanks. This is the pressing need of Spain. In 2 Chron. 17 : 6, we are told that the heart of Jehoshaphat was "lifted up in the ways of the Lord." So he not only "took away the high places and groves," but also sent five princes, nine Levites and two priests throughout the cities of Judah to teach the people the law of the Lord. The result of this revived interest in religion was that Judah enjoyed a period of national prosperity unequaled since the time of Solomon. This is the need of every country. Contrast the political conditions of Spain with that of Great Britain or America to-day and you have an illustration. All history goes to prove that no country is fit for liberty, in the American meaning of the term, till a free religious life has taken hold on the mind and heart of the nation.

Spain is to-day, and has been for centuries, wretched and miserable and blind and naked for the lack of the truth, which, as Jesus told the Jews, makes and keeps a people free. And He who is the Prince of the kings of the earth is, through the instrumentality of the present war, preparing to supply that need. Among the ancient Romans there were certain officers called lictors, who went before the consul with axes and staves to open the way and enforce his commands. In like manner God employs secular agencies as lictors to enforce a way for the entrance and progress of Christian truth in all its enlightening, liberating and purifying power. Providence and redemption go hand in hand.

True gratitude to God for "having thus far vouchsafed to us the light of His face and led our brave soldiers and seamen to victory" will show itself in three ways: It will be voiced in songs of praise. This is admirably illustrated in Judah's recognition of the Divine mercy in the Valley of Berachah. There can scarcely be a doubt that there has been preserved to us in the 47th Psalm the very song that was sung on that memorable occasion. It begins:

"O clap the hand, all peoples!
Shout triumph's voice to God;
The Lord most high is dreadful,
Great King o'er earth abroad.
Because the earth's defenders
Belong to God alone,

They all belong to Jesus;
He's the exalted one."

If there is real gratitude no heart will be cold and no tongue will be dumb. "Speaking to one another in psalms and hymns and spiritual songs," we will sing and make melody in our hearts to the Lord.

Again, it will lead us to send the Gospel to those fields where the Lord is preparing the way for it. The military and political relations into which we are providentially brought with Cuba and the Philippine Islands involve responsibilities that must be met. Only that our mission treasury is overdrawn, I would strongly urge the sending of two ministers to Cuba this autumn, to make their headquarters at Santiago, where Cuban soil was first stained by the blood of American heroes. In any event, we must do something. Who dare lag behind when the Mediator in His providence is saying "Go forward"? What meaning is there in our songs of praise to-day if we do not hasten as a Church, or in joyous cooperation with other denominations, to give Spain and its colonies the light and life and liberty that we enjoy? The American flag should always represent enlightened Christianity.

Finally, there will be more entire reliance upon God in the future. The victories of the army and navy have been won in answer to prayer, and we may look to Him in confident assurance of complete success. Everyone can say, "Arise, O God, and plead Thine own cause." This was a favorite plea with Luther in Reformation times. "O Lord," he would say, "this work is Thine, not mine. If the Gospel is not successful Luther will not alone be a loser, but Thy name will be dishonored." Whether we desire that our friends "may be shielded from harm alike on the battlefield and in the clash of fleets and spared from the scourge of suffering and disease while striving to uphold their country's honor," or desire the speedy removal of the "untold afflictions of war" and the restoration of peace, let this be our plea: "Help us, O God of our salvation, for the glory of Thy name."

In the afternoon the pastor preached from the words: "Call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not." Jer 33:3. In order to secure the blessings that the President counsels us to seek, our petitions must be continuous, definite, and submissive to the wise and loving will of our Heavenly Father. Our encouragement to pray for these blessings is twofold: He will answer, and He will so reveal Himself as to call forth unshaken trust.

At the close of this service forty minutes were spent in social prayer, brief addresses, and the singing of Bible psalms so admirably adapted to the circumstances of the hour, such as Psalm 46:

"Be still and know that I am God!
My name shall be exalted.
I'll stretch my peace-restoring rod
O'er nations that revolted.
The Lord of Hosts
Defends our coasts;
In perils high
To Him we fly;
And Jacob's God protects us."

Oil Creek, Pa.—I assisted Brother Crowe at his Communion in Oil Creek on the last Sabbath of June. The occasion was exceedingly pleasant—good weather, good attendance, good attention and deep interest manifested in all the services.

Brother Crowe has the confidence, esteem and affection of all his members. His explanation of the Terms of Communion on Saturday was masterly. It is no wonder his members are intelligent Covenanters. Although there is no prospect of increase, the young having united with the Church, and decrease is inevitable on account of so many of the young going to

other localities where are better opportunities for getting employment, the congregation is not discouraged. They are determined to maintain their organization as long as possible. The Church acts well in giving pecuniary help to the weak organizations. J. W. S.

Philadelphia, Pa.—The First Church of the Covenanters in Philadelphia had an unusually pleasant meeting in May. The pastor, Rev. T. P. Stevenson, D. D., had then been in charge of the congregation for thirty-five years. Olive Trees did not receive any report of these anniversary exercises for two months, when the mail brought a newspaper clipping which contained a brief yet commendatory reference to the event. Those, however, who are fond of ancient history will not pass over this belated item. Dr. Stevenson was born in 1838 and graduated from college in 1856. After a single session in attendance at the Seminary in Allegheny, Pa., he returned to the college in New Concord, O., where he was employed for two years as teacher of modern languages. On completing his theological course at Allegheny he was licensed to preach the gospel in April, 1862, and in May of the following year, when only twenty-five years of age, he was ordained and installed pastor of the church which he has served so faithfully for more than a generation. It does not fall to the lot of many ministers to continue in the same pastorate for so long a period. It must have touched the heart of this faithful servant of Christ to hear the chosen representatives of the congregation speak in such high terms of his zeal for their welfare and of their abiding love for him. Not less cordial was the testimony borne by Dr. Wilbur F. Chapman and other ministers from sister churches to the sterling excellence of his character as a citizen and his devoted labors as a preacher of the gospel.

During this long pastorate Dr. Stevenson was constantly before the public. As editor of the *Christian Statesman*, Corresponding Secretary of the National Reform Association, and patriotic advocate of every Christian enterprise, he exerted a widely-extended influence. A clear thinker, a fluent speaker, and an exceptionally fine editorial writer, he has successfully employed both tongue and pen in the moulding of individual character and the leavening of communities. No one can measure the fruit of a pastorate covering half the allotted span of human life and including as time for the direct ministry of the Word five solid years of Sabbaths.

At this late hour we extend congratulations to a brother beloved, and express the hope that he may be spared to complete at least a half century of service in the same church. The story of the golden wedding will tell of gray hairs, but larger fruit of labor and maturing spirituality.

Pittsburg, Pa.—The annual meeting of the Reformed Presbyterian Women's Association will meet in 8th St. Church, Pittsburg, on the last Friday of Sept. (30th) at 10 A. M. Programmes will contain reports of officers, and election of officers and managers whose terms have expired. A full attendance of the membership is desired.

Mrs. R. J. George.

Died in faith, June 4, 1898, at the home of her son-in-law, Wm. F. Scott, Pittsburg, Pa., after a long and ofttimes painful illness, Mrs. Elizabeth Logan, wife of John Rodgers, an active member for many years of the Pittsburg & Allegheny R. R. congregation and of the Central Allegheny congregation from the time of its organization till she died.

J. W. S.

Seattle, Wash.—On Sabbath, July 3d, we celebrated the Sacrament of the Lord. Although we held our customary preparatory services, including a week of prayer, we

were prepared of the Lord in His own peculiar way. While we were afflicting our souls and searching our hearts, Christ was afflicting us in the sickness of one of our number. Just two weeks before Communion Sabbath, Harry Cook, a pleasant, amiable young Christian, was suddenly stricken with a virulent form of erysipelas called cellulitis. For days the life of the young brother hung in the balance while his mind wandered in a raging delirium. A sudden fall of temperature, from the high limit of fever heat to some two or three degrees below what physicians consider the lowest extreme from which the patient can rally, caused the doctors to despair of his life. But the Great Physician, who killeth and maketh alive, who bringeth down to the grave and bringeth up, heard the prayer of faith from parents, brother and sisters and friends, stayed the disease, and called His child back to life again. Thus the Lord prepared our hearts in affliction and then turned all our mourning into joy. So, with hearts made tender with God's goodness, we came and sang in the height of Zion, having felt a fellowship in the sufferings of Christ through one of His "little ones."

Another thing which has made the occasion of our Communion memorable was the able assistance of our brother from the East, Rev. T. P. Robb, D.D., who, by the way, was the one-time pastor of the family in affliction. He came in the fullness of the blessing of the Gospel of Christ, and poured out to eager listeners the pure word from a living fountain. An index of the many good things received was seen at the following week-day prayer meeting, when an opportunity was given for any or all to testify to the blessings received during the days of the "feast." One said: "I was impressed with what Mr. Robb said on Fastday about the weights we must lay aside, when we are not only to roll over the burden of our cares and anxiety on the Saviour, but sometimes we are to give up to him our most precious treasures and part with our most loving companionships for His sake." Another testified to the comfort she received from the sermon on the Saviour's words, "It is expedient for you that I go away," when it was said that Christ continues to intercede for His children, and not a single cry from the least babe of all those He died to save ever misses His ear or is forgotten. A mother was deeply impressed with the administration of the Sacrament of Baptism, when the truth was impressed upon the whole congregation that they, in standing and uniting with the parents in the celebration of the Sacrament, were bound by solemn covenant to aid by every true means in the training of the child for Christ. She said: "It gives me a new and close claim upon all my fellow Christians for my children; and it makes me feel a new responsibility for and interest in other people's children." Another expressed himself as impressed with the Sabbath evening's discourse, in which was shown wonderful opportunities, and along with them the grave responsibilities which the present great crises in the world's history bring, and particularly of the great need we have of careful preparation and readiness to meet the Master's call. These are but samples of the many testimonies which filled the hour with the memory of the good things enjoyed. These ministrations from the Good Shepherd through His servant, with whom we had such lively and pleasant intercourse, will live long in our hearts. While Paul plants and Apollos waters, we will look to God, who alone gives the increase, for an abundant harvest of precious fruits.

Brother Armour was detained from enjoying a share in our feast by a slight injury which laid him up for the time being

We missed his presence and active co-operation. He is about again, we are glad to say. P. J. McD.

Tabor, Kan.—The annual meeting of our Ladies' Missionary Society met in the home of Mrs. Rodgers. An interesting programme was carried out, consisting of Bible and select readings, essays, etc. We try to meet the first Friday afternoon of each month in the homes of the Church. Although few attend our meetings, we always feel that it is good to draw near to God in this way, for He has promised to draw near to those who call upon Him. Our treasurer reports receipt of $26.02. This amount was raised by dues, free-will offerings and occasional collections at public meetings held in the interest of missions. The money has been paid out to the Foreign, Home and Indian Missions and for the benefit of the Armenian sufferers.

A public meeting was held in our church for the purpose of arousing more interest in missionary work. The exercises consisted of Bible and select readings, essays and a question box. Mr. Fulton read a paper on the "Signs of Our Times." These gatherings inspire us to more diligence in the work for our Lord and Master. There is great need, as it seems to us, for earnest workers, not only in foreign fields, but in our own neighborhood. Lost souls, lost souls! could anything be more awful? No, nothing. Oh, men and women, boys and girls, let us be so thankful that we have been brought into this marvelous light of the gospel that we will be led to stir ourselves, and be ready to go anywhere at our Master's bidding. Let us sow by all waters, and trust God for the harvest. He has promised, and He will fulfill. Let us be much in prayer for the Holy Sprit to come to those who are saying by their actions: We will not have Thee to rule over us.

The election of officers this year resulted as follows: Mrs. McConnell, president; Mrs. Moeling, secretary; Mrs. Sterritt, vice-president; Mrs. L. Tippin, treasurer. May God's richest blessing rest and abide on the preached Word and every missionary society in our land.

We will leave this question with you: Whose fault is it if souls are lost?

Yours for the Master,

Mrs. McConnell, *Secretary.*
Mrs. L Tippin, *Treasurer.*

Utica, O.—Flora Stevenson, wife of the late William Stevenson, departed this life on Saturday, the 9th of July, in the 88th year of her age, at the home of her son near New Brunswick, N. J. Mrs. Stevenson was of Covenanter ancestry—her father, Nathaniel Kirkpatrick, being the first elder in the Utica congregation. She was the first white child born at Utica, and the first child baptized in this congregation. In early life she was taken into full membership in the congregation, and here she spent the most of her life—a consistent and active member. She was married to Wm. Stevenson, a deacon in the congregation, and their home was a home for ministers of our Church for many years. When she removed East with her son and family she took her letter from this congregation to Second New York, and was a member there when she died. Mrs. Stevenson was no ordinary woman, a sincere Christian, and a "succorer of many," and truly a "Mother in Israel." But she rests from her labor, and her works follow her. Her remains were brought to Utica, where she sleeps by her husband in the cemetery. Com.

I moderated in a call for a pastor in the New Concord congregation on August 2d, which resulted in the very hearty and unanimous choice of licentiate Arthur A. Sampson. The congregation are entirely united, and are praying that the Lord may send them as their pastor him whom they have chosen. J. S. Thompson.

MONOGRAPHS.

SYSTEMATIC BENEFICENCE.

At the last meeting of Synod the following committee was appointed to report on this subject in June, 1899:

J. C. McFeeters, W. W. Carithers, S. J. Crowe, *Ministers.*
A. Alexander, W. Dougherty, *Elders.*

Taking Time By The Forelock.

Synod's Committee on Systematic Beneficence has resolved to begin work at once on their report for 1899. Olive Trees and the *Christian Nation* have kindly agreed to open their columns for communicating with the people on this subject during the year, thus affording the committee facilities for collecting information and the people opportunity for interchange of thought on this important duty. We solicit correspondence on this subject from pastors, elders, deacons, officers of Sabbath schools, young people's societies, women's missionary societies, and all who are willing to render assistance in this work.

All communications for publication should be addressed to

J. C. McFeeters,
1511 Christian Street,
Philadelphia, Pa.

The Church and Her Work.

The Covenanting Church finds her work increasing far more than her members and their offerings. Hence not a few hearts are touched with dismay. New enterprises spring into existence, new fields open their gates, new calls to action compel attention, and, whether wisely or unwisely, the Church moves forward and puts her hand to the work. Without being able to count the needed cash, she accepts the responsibility. Thus the Mission in China creates a new obligation on a heavily burdened treasury. And a Home for Aged People creates a new special collection, at least for the present time, making in all sixteen special collections during the year.

We believe that this willingness on the part of the Church to accept obligations and reach after work is an indication of good things in the very near future. It can hardly spring from blind zeal that acts without counting the cost. Beneath all human precautions is felt a deep, strong current carrying the Church into enlarged usefulness. We should rather regard the onward movement as the will of the Lord in action, a wave of divine energy stirring the activities of the Covenanting Church, carrying them beyond their well-marked bounds. If this be so, then there is much behind the wave. It is caused by more than a passing wind or a lunar influence. God is behind it. The infinite resources of the enthroned Redeemer are behind it. The mighty operations of the Holy Spirit are behind it. The sign signifies much. The willing Church, if her faith keep step with her feet, shall have from her Lord the strength, the treasures and the consecrated workers according to her need.

God is teaching our Church to draw upon the resources that can be found by prayer and trust. How much talent and wealth, now hidden in the napkin, might be brought into action in response to the cry of faith! How many trees in the Lord's orchard yield no fruit, or fruit scanty and ill-flavored, because the prayer of faith does not bring down the showers of Heaven! How many men who could do much do little or nothing because they know not what they can do by faith! On our return trip from Synod, as we stood by

night on the front of the ferryboat crossing over to New York, the riverside of the city was grandly illuminated with electric lights. In front of us was a name, which seemed as if spelled out with these little lightning lamps. It dazzled the eye. "Is that the name of the man who has become famous among Christian people as a systematic giver?" The question was answered by one who knew the circumstances.

"Yes," was the reply. "When that man was a boy he came to New York seeking work. After telling that he had learned a humble trade, he was informed that if he would apply his energy wisely, nothing should hinder him from becoming one of the leading manufacturers of New York City. He began by vowing a certain proportion of his income to the Lord, until his capital would reach a stated amount. It eventually reached that amount, and he keeps his covenant with God. His net income now goes all into the work of the Gospel. The amount of good that he does is inestimable." This is the substance of what was said. What a pleasure it must be for a man to carry on business for a time altogether for the Lord! What a consciousness of an exalted life! What a near approach to the example of Christ! What a solid foundation for success! What a stepping-stone from which to arise into the presence of Him who will say, "Well done, good and faithful servant." A few men like this will make the Church's treasuries to overflow. A Church filled with members of this character and spirit, would be perplexed to know what to do with so much money.

J. C. McFeeters.

OUR WORK ON THE PACIFIC COAST.

It was a very great privilege that I enjoyed, when I was allowed to visit the congregation of Seattle. I found the brethren in that place holding out the "Bread of Life" to those who are needing it. The congregation is small, if you count numbers. But if the strength is to be computed on the proportion of those enrolled who are actually at work, and doing the best they can, then Bro. McDonald can congratulate himself on having a large congregation.

Seattle is a very pretty city, and is so delightfully situated that one cannot help but admire it. It lies on the arm of the sound, but spreads out upon the hills that lie all around. There is a part of the city where the business is located, that is built up quite solidly. But the residence portion is delightful with its wide streets, and beautiful wood lawns. I was quite delighted with the wealth of bloom—all kinds of flowers, and perfect in their development. But the fruit of that country cannot be surpassed. It is a perfect garden for berries. The strawberries that I ate were most delicious. I was told that they were the leavings of the crop. I could say that "their gleanings were more than our vintage." From one of the high hills on the outskirts of Seattle I could see Mt. Baker, away in the northwest, and Mt. Raines, with its mantle of snow, stands guard on the north. There could not be a more delightful spot, so far as location, scenery, climate and richness of soil, than one finds in Seattle. On the one side is the salt water of the sound, on the other —and in more than one place lie the fresh water lakes — beautiful bodies of water, affording all kinds of aquatic sports. The climate is a constant delight, scarcely any frost, none to hurt flowers, so that the flowers that we cultivate as household pets, and nurse them up in the windows, grow and bloom all year in Seattle. There is a splendid opening there at the present for any one who has a little capital, and desires to go into business. There is a splendid opening for well qualified teachers, and good industrious laborers can get

good employment, though not with anything more than fair wages. Living is quite reasonable. The climate is conducive to health, but is not to be selected as a place that offers climatic cure for the sick. I greatly admired their school facilities, and am assured that the grade of proficiency required of pupils is high. It is not my desire to excite any one to leave a place where they are fixed and well satisfied, but any who are looking for a change ought to consider Seattle. Bro. McDonald and his hospitable wife showed me all the kindness that was possible, and they are doing a splendid work among the people of their locality. The pastor has the hearts of the people, and he has their help. He is a man well adapted to the place, and the work is certain to grow. They have a fine Sabbath School, and a good class of teachers. It was a surprise to see Mr. D. W. Boxley enter the church and take a seat among the worshipers on Sabbath. He is proprietor of a large lodging house in Seattle, and, I believe, claims connection with the U. P. Church. The communion that I enjoyed there on the 3d of July, 1898, will long be a pleasant memory.

I had also a choice privilege in being present at and taking part in the Communion in the Chinese Mission in Oakland.

There has been a great work accomplished among the people of this Mission. Too much cannot be said in regard to the good that has already been done. The earnestness and devotion of the young men who have already entered the fold of Christ speaks well for the work already done. Three received baptism while I was there. It was truly a solemn and impressive sight to see the representatives of a heathenism much older than Christianity itself coming in the faith of the Crucified One, and entering into covenant with God, and receiving the Seal of the Covenant, and then sealing themselves again in the Lord's Supper; it was all a most solemn and impressive sight. And Father Johnston made the service deeply impressive and very affecting. His venerable presence, and his earnest, solemn words—no one could witness such a scene and not feel it. He is preaching to the Mission as though he was there by the appointment of Synod, and yet he has not had direct relations with the Mission for years. His work is gratuitous, and yet he labors hard for a man of his years. Mrs. Johnston is doing the work that would tax the ability of a young and strong woman. And yet she says she is not strong, and though not wearing the appearance of *age*, she has changed greatly since I saw her in Northwood. And she is asking to be relieved from the weight of responsibility which she feels is too much for her. Mr. and Mrs. Johnston have a right to be heard, and their requests ought to be granted. There are two ways to do it. One is to let the Mission be closed. That, I believe, would be a sad mistake. The field is wide—very wide—ample room for the R. P. Mission in Oakland, and a score more like it, and still plenty of room for the feet of the Evangelist. Across the bay is San Francisco and its Chinatown. I was in four Missions there—Methodist, Congregationalist, Baptist, and Presbyterian—all crowded together in the space of a few blocks, and yet they would welcome as many other Missions if they came in the true spirit of the real missionary, for there are thousands of Chinese unevangelized among them. It is clear to my mind that the Church ought to plant a missionary there at once—a young man and wife who would take up the work and build up, not only among the Chinese, but among the unevangelized thousands of the coast. Prof. J. H. Willson was at the Communion, and while much improved over what he was while visiting with us in Iowa last winter, he

is still greatly afflicted. I was not in the night school during any entire evening, but saw Mrs. Johnston and Miss Hill at their labor, and they all seemed to be building up after their own fashion. Once more these men are anxious and willing to help themselves, and they deserve our help. We *can* give the man, and the means; let us do it.

T. P. Robb.

Linton, Iowa, Aug. 12, 1898.

MORNING SUN—QUARTER CENTENNIAL.

Morning Sun congregation was organized July 9, 1873, by a commission of Iowa Presbytery, consisting of C. D. Trumbull, John P. Kirkpatrick and Wm. O. Lindsay. In honor of this event the pastor and his wife tendered a reception to the congregation on the evening preceding the anniversary. Nearly all the members of the congregation, old and young, with a few other friends, were present. Light refreshments were served. Part of the time was spent in a social way. A brief programme had been arranged, which included devotional exercises, also songs by some of the young people. The pastor read a brief history of the congregation. The history of the session was read by the clerk. The president of the Board of Deacons spoke for that body. The secretaries of the Sabbath School, the Ladies' Missionary and Aid Society and of the Y. P. S. C. E. briefly sketched the history of these organizations. From these papers the following facts are gleaned:

There were 46 names enrolled at the organization, all from Sharon. A. W. Cavin and James McCaughan were the first elders, and James Montgomery, W. J. Cubit and Wm. F. Cook the first deacons. The church building was erected and finished the year of the organization. It was enlarged, re-finished and re-furnished in 1895. Only six of the original members are still in active connection with the congregation, viz.: A. W. Cavin, J. W. Cavin and his wife, W. J. Cubit, Thos. Cummings and Thos. Garvin. Seventeen others are still living, but scattered from Indiana to the Pacific coast. Twenty-three have fallen asleep. Since the organization 317 members have been received. Of these 132 are still members, 42 have departed this life, and 143 are in other congregations, most of them having gone West. A few are in other churches.

The present pastor—C. D. Trumbull—accepted a call to this congregation April 1, 1874, and was installed the 14th day of the same month. Stephen Bayles and Thos. Reid were added to the session in 1874; John McIntire and G. Cunningham in 1877; S. E. McElhinney, J. W. Cavin and J. S. Bell in 1886, and A. M. Armstrong and D. Kilpatrick in 1896. Of the elders, Stephen Bayles, Thos. Reid and John McIntire have died, and James McCaughan and Jas. S. Bell have removed from the bounds. The others are still members of the session. Of the deacons, James Montgomery died and Wm. F. Cook went West. J. T. Hensleigh was elected to this office in 1886 and J. C. Elliott, T. M. Edgar and J. D. Boal in 1896, and all are serving.

The Sabbath School was organized in May, 1874. It has had only five superintendents in 24 years and has raised $2,045.91, most of which has been given for missions. The Ladies' Missionary Society was organized July 1, 1879, with 15 members; the present enrollment is 35. This society has raised $2,242.08, mostly for the missions of the church. The Y. P. S. C. E. was organized Jan. 22, 1892, with 12 members. There are now 53 names on the roll. The collections have amounted to $425, of which $230 have been paid the past two years for church work in Chicago.

The total contributions of the congregation during the quarter of a century of her

existence have been $48,298, of which $14,219 have been for the missions of the church.

This congregation has been highly favored through all its history. It has for the most part enjoyed peace and prosperity. Its organizations have been helpful; its officers efficient. The outlook for the next quarter of a century is for more work and better work than has been done in the past, and far greater results. COM.

NEBK, SYRIA.

Through the kindness of Rev. Joseph McCracken, of Birmingham, Mich., we are able to give our readers the following report by Rev. J. S. Crawford of the Irish Presbyterian Church, as to the Syrian field and his work for six months:

We arrived in Syria in the last week of July, 1897, and on the first day of August I preached in Damascus. None of the outstations had been visited since the time when Mr. Stuart had been taken to his reward in June, so I at once turned my attention to that department, and spent a large part of the summer in itinerating. The Mission decided also that I should henceforth make Nebk, fifty miles north of Damascus, my headquarters by taking a house there and making it our home for a large part of the year. The district of Kalamoon, in which the village of Nebk is situated, had been put in Mr. Stuart's charge three years ago, and he had found many openings to the minds and hearts of the people. He had won his way, to a remarkable degree, into the affections of both Moslems and Christians, and, when he was called by his Master to a higher service, people of all classes mourned for him as for a personal friend and helper. It was felt by us all that the work to which Mr. Stuart had devoted himself so earnestly should not be left without the personal supervision of some member of the Mission who should reside in the district. Naturally this duty fell to my lot, and I was very willing to take it up. As my family remained in the mountains in Bludan during the summer, I moved backwards and forwards a good deal during August and September. More than twenty days in that time were spent largely in traveling, the journeys varying from twelve miles to fifty. The Damascus-Beirut Railway, which runs within forty-five minutes of our Bludan homes, saves us much labor during the summer time. There is also a rough carriage road to Nebk, which makes it much easier to move a family, up and down, between that place and Damascus. My wife and children are still in the city with my parents, and will probably not come up here till April. I could not get our house here ready in time for them to spend the winter in it.

In October it was my privilege to make a most interesting tour into the neighboring field of the American Presbyterian Mission in Tripoli. My object was to ask permission to call one of their native preachers to our Damascus congregation. I was also commissioned to consult them fully about the problems suggested by this new departure. All Protestant communities in Syria have been very backward hitherto in their efforts to approach self-support as a native church, and that is the pressing question to-day in connection with all their congregations. The American brethren very generously permitted us to bring one of their best men to Damascus, and the congregation there is now provided with a preacher who is not only greatly liked by the people, but who also possesses singular talent for his work. In a Christian country, he would probably attain a national reputation as a preacher. We believe him to be a man of deep spiritual life, and, as we are now passing out of a very dark and trying period in the history of the congregation, we confidently

expect a great blessing on his presence among us. It seems to be the general experience in Syria that where the needs of congregations have been regularly and continuously ministered to by foreigners, the spirit of responsibility and fellowship among the native members has not developed. This defect has been most pronounced in towns where the ministry was shared between two or more missionaries. The art of setting others to work is often too little cultivated in the foreign field, and the desire to see work well done sometimes leads us to overlook the fact that an inferior grade of work wrought by a native agent is often more vitally useful than are the efforts of the better-trained missionary. I believe the greatest economy of force is secured where the missionary learns to superintend other workers effectively, and devotes his energies, in the first place, to imparting his ideas and his spirit to his native associates, thus rendering them more efficient centers of influence. To do this successfully requires a good deal of practical and spiritual statesmanship, to be learned sometimes only by sore experience. It is proposed to hold a conference in the Lebanon, next summer, of Christian workers from all parts of the Levant, for the purpose of an interchange of ideas. Such a gathering is much needed, and should be widely attended.

The political state of the country continues to be less and less favorable to mission work The Government is very jealous of the presence of foreigners, and encourages all local opposition to their efforts. No new extension of the educational work is permitted on any pretext, and even in two of the schools for which we have formal permission by the Government, the local authorities tried recently to frighten the teacher into closing the work. The effect of the late war with Greece furnishes a curious study of political conditions. The hands of the authorities have been strengthened in most Government centers, so that bad characters are under better control. On the other hand, the greed and audacity of the officials know no bounds. Justice is sometimes meted out, but never where it is unprofitable. The zeal and pride of the Moslem portion of the populace has been everywhere revived, though this has not led to any ill usage of the Christians in Syria itself. In this region, for example, it has led merely to an exhibition toward Christians of a contemptuous superiority which does not condescend to positive ill-treatment. The various Oriental Christian sects vie with each other, perforce, in expressions of loyalty to the Government. An amusing instance of this occurred lately. A fund was being raised by the Government for the assistance of poor Moslems in Crete, who were said to be suffering from the ill-treatment of their Christian fellow-islanders. In some districts of Syria, the Bishops of the Oriental Churches voluntarily proposed to the Government that their flocks should be allowed to contribute to this purpose. Through this action of the Bishops, large sums were actually assessed on the Christians, in some parts of the country, for the assistance of a community whose entire annihilation they heartily wish for. The financial condition of the country is growing steadily worse. The scale of wages has fallen considerably in the last year or two, and, in consequence, thousands of young men, principally Christians, are leaving the country. These all have to smuggle themselves off, as it is against the law for a citizen to leave the dominions of this paternal Government. Next spring there will be a larger exodus than ever from our field. It is surprising what large sums of money many of the adventurous spirits have already brought in from abroad. The Syrian is a very adaptable

individual. Whatever land he goes to he there prospers, as a general rule. Brazil is now the favorite resort of the penniless horde. Altogether, the situation is such that men's thoughts are bitter among the class of people whom the missionary comes most in contact with. The struggle for existence brings a worldly crust over their souls that makes them hard to reach with a spiritual gospel. And yet the truth, by Christ's blessing, is laying hold of men's natures about us every day. Here, in Kalamoon, many people are glad to talk about the teaching of the Bible, and, in towns like Nebk, the whole Orient Christian population is, intellectually at least, becoming leavened with the truth. Where this is the case, there is a field provided, humanly speaking, for the operation of God's Spirit. Our schools are undermining high walls of superstition and prejudice, so that but a slight change is needed, in social and political conditions, to open wide doors to the gospel.

The following description of a mission trip to an out station will give some idea of how the itinerant work is conducted. In the middle of January I spent a Sabbath in the village of Ainesh-Shaara, a village on the southeastern slope of Mount Hermon. I was accompanied on this occasion by Dr. Masterman, medical missionary in Damascus of the London Jewish Society. He could not afford to be away from his post very long, and as I had already made two trips to this village early in the winter, we decided to spend only two nights there, leaving Damascus on Saturday and returning on Monday. When we rode out of the city in the morning the weather seemed propitious, but by noon clouds came up, and we were soon ushered into a steady snowstorm. For nearly three hours we rode through the falling snow, and arrived at our station about sunset, happily none the worse for our experience, though toward the last our feet began to get very cold. While we were eating supper in one room of the teacher's house a large number of villagers gathered in an adjoining room, having come to spend the evening with us. I had warned the Doctor, who has a musical ear, not to be surprised at their singing, and had promised him the reward of a Turkish dollar if he could recognize the first tune they might happen to strike up. Sure enough, while we were eating, the people in the next room began to put in the time by singing vigorously a familiar old psalm tune, but the Doctor, though he listened alertly to their mutilated rendering of the familiar strains, failed to earn his dollar. The people were rejoiced to see us, and we spent a most profitable two hours with them before retiring. Most of our conversation was along Biblical and spiritual lines, and it is these evening gatherings, with their freedom and their opportunity for drawing out the thoughts of the hearers, that we depend on most as a means of bringing the truth home to the understanding of the people. These talks require as much preparation and are quite as fatiguing as the regular preaching, and they are the most striking feature of the village work. The itinerant missionary almost invariably has a large evening gathering to entertain, and if he cultivates prayerfully the knack of guiding the conversation his heart will be delighted with the eager way in which his audience enters into the study of Bible truth. It is well always to come prepared with some theme in mind, and to be guided by some definite plan of treatment. Frequently I make a question in the Shorter Catechism the groundwork of a whole evening's conversation, selecting from the biographies of the Bible as many illustrations as possible of the principle under discussion. The people always enjoy applying the illustration for themselves when you suggest the character.

When we rose next morning, refreshed after our sleep in the cold mountain air, we found that the snowstorm had continued on into the night, and had covered with white the whole western end of the Damascus plain, the part watered by the Pharpar and its tributaries. It was a brilliant scene that stretched far below us and beyond us to the east. Damascus, with its groups of graceful minarets, more than thirty miles away, stood out clearly in the cold air. That morning there gathered to the service in our large schoolroom a goodly company of worshipers. The men occupied the benches in one-half of the room and the women the other half. The latter brought all their babies with them, and at certain points in the discourse gave a good deal of attention to the youngsters, rather to the detriment of the service. But the preacher in this country has to get used to babies, and my remarks that morning were frequently punctuated by directions given to over-indulgent parents. I took as my subject the 3d of Zechariah, with its vision of the change of garments bestowed on Joshua, and tried to use it as a parable of the way of salvation. It was so cold that the people insisted on keeping all the doors and windows closed, and as there were seventy-five adults and nearly as many children in the room, before we got through the air came to be in an exasperating condition to a medical man. But our village friends are blissfully unconscious of some modern first principles, and would much rather keep warm than sacrifice themselves to the theory of fresh air.

After the service it came the Doctor's turn to present the lessons of Christianity to the people, and very striking texts came right to his hand. Our time was so short that we felt justified in attending to pressing cases that day. When he announced his purpose to do what he could toward healing disease on the Sabbath day, a large crowd of Druzes and Christians, with poor suffering bodies, gathered at the door of the room where he held his clinic. The greater number required treatment for badly inflamed eyes. Ingrowing eyelashes were a very common cause, and in many cases the sight had been almost destroyed. The shocking condition of one little thing that had fallen into the fire a few days before, and had burnt all the skin off her face, made my flesh creep. Some of the skin diseases were also very repugnant to my unprofessional nature. After two very busy hours of this much-appreciated work the clinic was adjourned for dinner, the Doctor promising to see the remaining cases before starting next morning. After dinner we rode several miles up a valley into the mountains to the village of Urny, lying right below the main mass of Hermon. Here a little company of ten or twelve adults and as many children gathered for a quiet service. There has been a school here for years, but no opening for a Sabbath service until lately. I chose the 32d Psalm as the basis of my talk, and pressed home as best I could the subject of pardon for sin. I did not venture to tell the people that my companion was a doctor, for we had no time to devote to the crowd that would have immediately gathered. Were there a physician connected with our staff he could do much toward developing the work in the out-stations. In this particular village there is fierce opposition to evangelistic work, which would be greatly softened if a medical missionary would visit them occasionally.

We returned to Ainesh-Shaara about sunset, a cold ride over the snow. After supper I again went to work with a large evening gathering in the church. On Sabbath nights I hold a kind of Bible class, selecting some subject that will encourage the people to talk. This time I took the life of Moses, and for two hours we man-

aged to keep up a brisk conversation which held the interest of all and occasionally touched a deep spiritual chord in their natures. I went to bed tired that night, but very thankful to God for having put me in Syria.

Next morning the Doctor was around bright and early seeing some bed-ridden cases in the houses. Then he held another clinic for a couple of hours for such persons as he had put off the day before. In all he ministered to the needs of ninety-nine cases.

About an hour before noon we managed to tear ourselves away from the kind-hearted but importunate village folk, and off we started for a fast ride to Damascus. The weather was clear, and we put our horses to their best pace. One of the greatest pleasures of life in Syria is a good horse with a strain of Arab blood in it, and we had glorious exercise that afternoon, covering thirty miles before sunset. Dr. Masterman was quite enthusiastic over our experience, and if all the friends of Syrian missions would take a similar tour in our field their interest in the work would be greatly stimulated.

THE MOHAMMEDAN MISSIONARY PROBLEM.

"*Father, the hour has come, glorify Thy Son.*"

In these words are joined the highest motive and the most potent plea for missions to the Moslems. The awful sin and guilt of the Mohammedan world is that they give Christ's glory to another. Whatever place Jesus Christ may occupy in the Koran—and the portrait there given is a sad caricature, whatever favorable critics may say about Christ's honorable place among the Moslem prophets—it is nevertheless true that the large bulk of Mohammedans know extremely little and think still less of the Son of Mary. He has no place in their hearts or in their lives. All the prophets have not only been succeeded but also supplanted by Mohammed. He is at once the sealer and concealer of all former revelations.

Mohammed is called Light of God, Peace of the World, Glory of Ages, First of All Creatures, and other names of yet greater import. His apotheosis was completed by tradition. In the Koran he is human; in tradition he becomes sinless and almost divine. No Moslem prays *to* Mohammed, but every Moslem prays for his aid in endless repetition daily. He is the only powerful intercessor on the day of judgment. His name is never uttered or written without the addition of a prayer. *Ya Mohammed* is the open sesame to every door of difficulty, temporal or spiritual. One hears that name in the bazaar and in the street, in the mosque and from the minaret. Sailors sing it while raising their sails; hammals groan it to raise a burden; the beggar howls it to obtain alms; it is the Bedouin's cry when making an attack on a caravan; it hushes dusky babies to sleep as a cradle song; and it is the best name to swear by for an end of all dispute in a close bargain.

The exceeding honor given to Mohammed's name by his followers is only *one* indication of the place their prophet occupies in their system and holds in their hearts. From the fulness of the heart the mouth speaketh. Mohammed holds the keys of heaven and hell. No Moslem, however bad his character, will perish finally; no unbeliever, however good his life, can be saved except through Mohammed. One has only to question the Moslem masses or read a single volume of the traditions to prove these statements. In short, Christ's name and place and office and glory have been usurped by another. Islam in its final result, if not in its essence, is anti-Christ. An abomination of desolation standing now for thirteen centuries in the Holy Place; a scourge of God which fell

The Mohammedan Missionary Problem

(This Chart was specially prepared for the Third International Convention of Student Volunteers, Cleveland, 1898)

	COUNTRY	MOSLEM POPULATION	LANGUAGE	GOVERNMENT	ISLAM ENTERED	MISSIONARY EFFORT	DATE	PROTESTANT AGENCIES	VISIBLE RESULTS
Europe	**Roumania, Bulgaria, etc.**	**1,187,452**	**Slavonic**	**Independ. Kingdoms**	**1500?**	**Indirect**	**1859**	**Meth. Episcopal N. and others**	**None among Moslems**
	Greece	**24,165**	**Turkish**	**Kingdom**	**1500?**	**None**	—	———	———
	Turkey in Europe	*2,000,000*	*Turkish*	*Turkish*	*1354*	*Indirect but important*	*1830*	*A. B. C. F. M. Foreign Christian Mission*	*Bible translated. Literature. Colleges. Schools. Evang. Churches*
	Russia in Europe	**2,600,000**	**Russian**	**Russian**	**1790**	**None**	—	**B. & F. Bible Society**	———
5,811,617									
Asia	*Turkey in Asia*	*12,000,000*	*Turkish and Arabic*	*Turkish*	*634*	*Indirect but important*	*1818*	*A. B. C. F. M., C. M. S. Presb. Bd., etc.*	*Strategic points all occupied Bible trans. Literature, schools and colleges. Churches. Beyrout Press Bible distribution. Medical work*
	Arabia	*10,000,000*		*¼ Turkish ¾ Independ*	*622*	*Direct*	*1885* 1890	*Keith Falconer Mission* The Arabian Mission, R. C. A.	Preaching. Four stations.
	Persia	7,560,600	Persian	Monarchy	800	Indirect and direct	1811	C. M. S., Presb. Bd.	Bible translated. Schools. Converts. Martyrs
	Russia in Asia	**8,261,000**	**Russian**	**Russian**	**?**	**None**	—	**Bible Societies**	**Bible translated**
	Afghanistan	4,000,000	Pashtu	Absolute Monarchy	1000?	None	—	———	Bible translated
	Baluchistan	500,000	Baluchi	British Protection	1000?	Begun recently	—	C. M. S.	Math. Gospel translated
	India	**57,321,164**	**Hindustani**	**British**	**1000-1306**	**Direct and Indirect**	**1810**	**C. M. S., Presb. Bd. and other Societies**	**Bible translated—many stations. Schools. Controversy. Converts**
	China	20,000,000	Chinese	Chinese	742	Scarcely any	—	Only incidentally by various Societies	Bible translated
	Java, Sumatra, Borneo, etc.	**15,000,000**	**Malay, etc.**	**Dutch and French**	**1400-1478 1800**	**Direct**	**1862 1858**	**Various Dutch Societies Rhenish. Miss. Society**	**More than eleven thousand converts in Java. All agencies freely at work. Bible translated**
134,642,764									
Africa	**Egypt**	**6,000,000**	**Arabic**	**British Occupation**	**638**	**Partly direct and important**	**1854**	**U. P. Mission, C. M. S., North Africa Mission**	**Controversial literature. Schools. Converts. Churches**
	Zanzibar	**150,000**	**Swaheli**	**Brit. & Ger. Protection**	**1800?**	**Direct**	**1875**	**Universities Mission**	**Three stations. Schools. Hospital and Dispensary**
	Morocco	5,000,000	Arabic	Sultanate	690	Direct	1884	North Africa Mission, etc.	Medical Missions
	Tripoli	*1,000,000*	*Arabic*	*Turkish Province*	*647*	*Indirect*	*1889*	" " "	*Preaching and touring. Literature scattered*
	Tunis	**1,500,000**	**Arabic**	**French**	**647**	**Direct**	**1885**	" " "	**Thirteen stations occupied. A number of converts**
	Algiers	**3,000,000**	**Arabic**	**French**	**647**	**Direct**	**1884**	" " "	
	Region of Lake Tsad	9,100,000	Hamitic	Tribal	1700-1800	None	—	———	———
	Soudan	**10,400,000**	**Hausa**	**Tribal Protected**	**1700**	**None**	—	———	———
	Sokoto	14,000,000	Hausa	Tribal	1800	None	—	———	———
60,150,000	Sahara, etc.	10,000,000	Hamitic	Tribal	1800	None	—	———	———
	Total Moslem Population,	**200,604,381**							

Explanation of Type: { **Heavy—under Christian rule or protection.** / *Italic—under Turkish rule.* / Roman—under other governments.

The statistics of population are based on the Statesman's Year Book, 1897, and the Encyclopædia of Missions.

on an unholy and idolatrous church; a temple to half-truths, built on blood, buttressed by civil law, and the shrine as well as the shelter for one hundred and seventy million people—*such is Islam.*

To one who knows anything of the Eastern religion it is not surprising that there is an Eastern question. The finger of Providence is now pointing to an Eastern crisis on every side of the Mohammedan horizon. What does it mean? "*Father, the hour has come, glorify Thy Son.*" The glory of the Son of Isaac pleads for the evangelization of the seed of Ishmael. Over against Carlyle's or anybody else's hero-worship we put the eternal truth of God in regard to His beloved Son. "It pleased the Father that in Him should all fulness dwell"—*not in Mohammed.* "The Father loveth the Son and hath given all things into His hand,"—*not into the hands of Mohammed.* "God hath exalted Him and given Him a name which is above every name," . . . . "far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come;" that at the name of Jesus every Mohammedan "knee should bow," and every Arab "tongue confess that Jesus Christ is Lord to the glory of God the Father." These are some of the promises for the success of missions to Moslems. Have we ever claimed them for this purpose? And if we have in meagre measure claimed them, yet how far our faith has outmeasured our faithfulness.

There was a thousand-fold more enthusiasm in the dark ages to wrest an empty sepulchre from the Saracens than there is in our day to bring them the knowledge of a living Saviour. There is no Peter the Hermit, and no one girds for a new crusade. We are playing at missions as far as Mohammedanism is concerned. For there are more mosques in Jerusalem than there are missionaries in all Arabia; and more millions of Moslems in China than the number of missionary societies that work for Moslems in the whole world! Where Christ was born Mohammed's name is called from minarets five times daily, but where Mohammed was born no Christian dares to enter.

America entertains perverts to Islam at a parliament of religions, while throughout vast regions of the Mohammedan world millions of Moslems have never so much as heard of the incarnation and the atonement of the Son of God the Saviour of the world. The Holy Land is still in unholy hands, and all Christendom stood gazing while the sword of the Crescent was uplifted in Armenia and Crete, until the uttermost confines of the Moslem world rejoiced at her apathy and impotence. With the glorious motto, "*the evangelization of the world in this generation,*" are we to leave out of reckoning this vast problem whose bare outlines are given in the chart?

Is this to be the measure of our consecration? Is this the extent of our loyal devotion to the cause of our King? His place occupied by a usurper and His glory given to another, while the Church slumbered and slept; shall we not arise and win back the lost kingdom? *Missions to Moslems are the only Christian solution of the Eastern Question.* "Father, the hour has come, glorify Thy Son." God wills it. Let our rallying cry be, Every stronghold of Islam for Christ! Not a war of gunboats or of diplomacy, but a Holy War with the Sword of the Spirit, which is the Word of God. Let God arise and let His enemies be scattered. "FATHER, THE HOUR HAS COME, GLORIFY THY SON."

S. M. ZWEMER, F. R. G. S.

(Through the courtesy of Rev. S. M. Zwemer, F. R. G. S., we are able to give our readers not only his article on the "Mahommedan Missionary Problem," but

also the Chart prepared by the "Arabian Mission" of the Reformed Church in America. It will repay careful study.)

THE CAPACITY OF THE NATIVE AFRICAN.

It was only about twenty-five years ago that Monteiro said he could see no hope of the Negro ever attaining to any considerable degree of civilization, and it was impossible for the white race to people his country sufficiently to enforce his civilization. Burton wrote, a few weeks before, that the Negro united the incapacity of infancy with the unpliancy of age, the futility of childhood with the skepticism of the adult and the stubbornness of the old. The old Athenians employed similar language regarding all white barbarians beyond Attica, and the Roman exquisites, in the time of Claudius, as contemptuously underrated our British ancestors. We know to-day how grossly mistaken they were.

When I think of the cathedral church of Blantyre, which, without any exaggeration, would be a credit to any provincial town of New England, and which has been built by native labor, or of the stone and brick mission buildings on the shores of Lake Tanganyika; or of the extensive establishments in brick erected on the upper Congo by the Bangalas, who, so late as 1883, were mere ferocious cannibals, or of the civilized-looking town of Ujiji, or of Brazzaville's neat and picturesque aspect, or of the shipbuilding-yards and foundries of Leopoldville, where natives have turned out forty-five steel steamers—when I contemplate such achievements, I submit that Burton and Monteiro must have been somewhat prejudiced in their views of Africa and her dark races.

Twenty-five years ago the outlook for Africa was dark indeed. Its climate was little understood and inspired terror in the white pioneer; but to-day travelers go and return by fifties, and they have ceased to generalize in a bitter style. The white men retain kindly memories of the Africans among whom they have lived and labored, and their dearest wish is to return at the end of their furlough to the land once so dreaded. The post bags are weighted with the correspondence which they maintain with their dark friends. It is only the new and casual white who speaks of the African as a "nigger," and condemns the climate of the tropics. The whites have created valuable interests in the land. They understand the dialects of their workmen, and they know that the black who distinguishes himself in his village, by his self-taught art and industry, in fashioning his fetich god, his light canoe, his elegant assegai, or sword, may be taught to turn a screw at the lathe, to rivet a boiler plate, to mould bricks, to build a stone wall or an arch of bricks. No one now advocates, like Monteiro, the introduction of coolies, or Chinese or European "navvies," to show the native Africans how to work. There are 7,200 native navvies on the Congo railway, and all the stone piers and long steel structures which bridge the ravines and rivers, and the gaps cleft in the rocky hills, have been made by them.—*Henry M. Stanley, in the Atlantic Monthly.*

GIVING UP AND RECEIVING.

There is an old Dutch picture of a little child dropping a cherished toy from its hands, and at first sight its action seems unintelligible, until, at the corner of the picture, the eye is attracted to a white dove winging its flight to the empty, outstretched hands. Similarly we are prepared to forego a good deal when once we catch sight of the spiritual acquisitions which beckon to us. And this is the true way to reach consecration and

surrender. Do not dwell on the giving-up side, but on the receiving side. Keep in mind the meaning of the old Hebrew word for consecration, to fill the hand. There will not be much trouble in getting men to empty their hands of wood, hay and stubble, if they see that there is a chance of filling them with the treasures which gleam from the faces or lives of others, or which call to them from the page of Scripture. The world pities us, because it only sees what we give up; but it would hold its sympathy if it could also see how much we receive—"good measure, pressed down, and running over, given into our bosoms."—*Meyer.*

TRANSFORMED.

Wonderful transformations are taking place in various sections of New Guinea in connection with the labors of the London Missionary Society. Rev. James Chalmers writes of a meeting which recently took place at Mabuiagi. Twenty-five years ago the natives at that place were wild, naked, and nomadic savages, but recently a remarkable assembly convened for the dedication of a church costing $1,250, a large sum for this people, yet it was all paid for. The people came together in great numbers, filling the house completely. The singing was good and there were many speakers, chiefs, deacons and evangelists, as well as missionaries. The change within a quarter of a century was vast, and there is promise of yet greater advance in the future.

VALUABLE TESTIMONY IN FAVOR OF THE PSALMS.

In *The Occident*, the organ of the Presbyterian Church on the Pacific Coast, there recently appeared a series of articles, five in number, under the head of "Why I am a Covenanter and not a Presbyterian." These Covenanter articles called out a counter series, ably written, by Rev. Dr. Thompson, of Cambria, Cal. In his third article he writes thus: "A second reason why I am not ready to leave my church and unite with the Covenanters is their position in regard to the Psalms of David. With respect to the inspiration of the Psalms we are agreed. Very many of them are suitable for public worship now, when sung to music adapted to the words. I believe many would consent to sing them, on this condition, just as they are in the translation in the Bible. A good prose form is preferable to a bad poetic version. It would perhaps not be denied that some of the metrical versions of certain psalms are poetical and fit for devotional uses. It would, however, be difficult to obtain a general consensus as to which of them should be chosen. Personally, I go much further than the majority in our church. I believe that any collection of sacred pieces to be sung in the worship of God that does not contain a large proportion of the Psalms in it, in one form or other, is defective. I believe that the Church has lost much of the depth and rich tone of piety that is nourished by the use of the Psalms of David. Those who use them most love them best and know the blessing that there is in them; while those who have neglected them suffer a great loss, which they, perhaps, do not attribute to the real cause. Would to God there might be a return to the general use of this inspired and inspiring devotional book!"

As this is the language of an able and good man, as well as a Presbyterian in a Presbyterian paper, the testimony in behalf of the inspired Psalms is very valuable. Besides, it should incite the Church to unceasing efforts to have a psalter made up of the best translations and the very finest versifications of the whole Book of Psalms. Then we might hope that in the use of such a psalm book, at least all the psalm-singing churches would be united.

N. R. J.

EDITORIAL NOTES.

—The date on the wrapper of OLIVE TREES indicates the time when the subscription expires. "Dec., '98," means that the paper is paid for to the end of the year, and "Dec., '97," that the subscription is still due for the current year.

—Olive Trees begins with this issue the publication of a series of papers on Systematic Beneficence. Rev. J. C. McFeeters, D. D., of Philadelphia, Pa., has conceived the idea of keeping this question before the churches during the year, and we most heartily concur in the opinion that this will be a much more effective way of instructing the people as to the duty and privilege of Christian giving than the presenting of a brief report at Synod several months after the contributions have been made to the several schemes of the Church. On this subject there is need of line upon line, and Olive Trees is more than willing to publish the papers with which Dr. McFeeters proposes to enrich its columns.

—During the summer holidays some special offerings were sent or handed us for the Foreign Missions, and we have passed them on to the treasurer:

Mrs. William Sommerville, Berwick, N. S.	$5.00
Mrs. J. C. Boyd, Utica, O. . . .	5.00
A Friend of the Work, Waukesha, Wis.	10.00
Mr. James McCune, Pittsburg, Pa.	4.33
Mr. Morrow, St. John, N. B. . .	

These are noble gifts.

In this connection allow us to refer once more to the need of increased liberality in sustaining the foreign missionary work of the Church. We ask our readers to consider its claims. For we are thoroughly convinced that the treasury is overdrawn, not for want of money, nor for lack of interest in the evangelization of the world, but simply because men do not realize the force and meaning of the Apostolic injunction, "Think on these things." The work is the Lord's, and all who are identified with Him in name should be identified with Him in unreserved devotedness to the glory of God. Does not a Christian profession imply full surrender? Is it possible for us to give ourselves, as we profess when taking seats at the Sacramental Table, and yet withhold anything that we call our own? In the present day the term consecration is on every lip, but how few seem to have any correct idea of its true import. A very instructive illustration of what it means may be found in Lev. 8:25–28, where you have the story of the setting apart of Aaron and his sons to the priestly office. When these men had been washed and clothed and touched on ear and hand and foot with the blood, then came the filling of the hand, and that completed their consecration. So with believers who are all priests unto God under the gospel dispensation. When we are washed, sanctified, justified in the name of the Lord Jesus and by the Spirit of our God, then comes the call to consecration: "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." Observe the typical offerings that Aaron and his sons were to present to the Lord. "He took . . . all the fat that was upon the inwards, . . . and the right shoulder . . . and out of the basket . . . he took one unleavened

cake, and a cake of oiled bread, and one wafer, and put them on the fat and upon the right shoulder; and he put all upon Aaron's hands and upon his sons' hands, and waved them for a wave offering before the Lord." How vividly expressive is this symbolism! "All the fat upon the inwards" may be regarded as representing the rich affections of the heart, "the right shoulder" the full strength and vigor of the bodily powers, and "the bread and cakes from the basket" all home treasures and worldly resources. To put these things upon the hands, wave them before the Lord, and then give them to be consumed upon the altar of burnt offering, was to say in the most impressive manner possible, "Lord, we belong to Thee, and we formally present to Thee our hearts, our strength, our goods. Take Thine own" No less complete is the practical self-surrender to which the Lord calls His people to-day: "Yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God." Redeemed child of the Eternal Father, believer in the Lord Jesus Christ, temple of the Holy Ghost, consider your calling of God and your own solemn vows of consecration to His service and glory.

—The following contributions have been forwarded to us towards the salary of the young women's missionary for a sixth year:

Mrs. Kilpatrick	$12.50
Miss M. E. Boyd, Utica, O. . . .	3.50

Many of the young women who pledged themselves to aid in the support of a representative in some foreign field for a term of five years have generously continued their contributions, and we hope that, in view of the hampering debt which rests on the Missions, all will renew their offerings. During the earthly life of our Saviour, His truest friends were women, "who ministered unto Him of their substance." In the early ages of Christianity the most devoted helpers and fellow-laborers of Paul and his associates in the gospel ministry were women. In Reformation times none were more loyal to Christ or more ready to seal a faithful testimony with their blood than women. At the close of the nineteenth century the leading spirits in all movements for the salvation of men and the elevation of society are women. And we are confident that the women of the Reformed Presbyterian Church can be relied on to do their whole duty in the maintenance and advocacy of its missionary operations.

—Attention is again invited to the "Call for Laborers" published in the August number, p. 253. The work in China requires a Christian physician to co-operate with the two ministers already on the ground. Tak Hing is a most desirable field for any young man who is willing to consecrate himself to that form of service. He will have to endure hardships, but where is the man called of God who is not able to say with Paul, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." He may be conscious of personal insufficiency, but with the promised grace of Christ in mind, he will be ready to say with that most eminent and successful missionary, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

And is there not some young woman who is now ready to devote herself to Jesus Christ for the service required in Syria?

—Special attention is called to the following appeal:

"September 1, Sabbath, is the day appointed by Synod for taking up the collection for the Domestic Mission Fund, and $6,000 is the amount recommended to be raised.

"This fund is overdrawn at the present time to the amount of $1,097.45. By August 31 the deficit will have increased to $2,103.17, less receipts, which are not likely to be large.

"At its meeting to-day a pressing appeal to enter a new field was read, but on account of a lack of funds the Board was obliged to decline doing anything. A letter was read from a pastor asking that a portion of Synod's appropriation be forwarded to Treasurers of presbyteries for distribution, as the money is needed for necessary expenses; but such is the condition of the fund, the Board could not see its way to declare even a twenty-five per cent. dividend. Not only is the Board unable to enter new fields or to forward to presbyteries even a portion of the amounts appropriated by Synod, but unless liberal response be made to this appeal, it will have to consider seriously the question of abandoning promising fields now being cultivated. Will not pastors press the claims of this fund on their members? Will not the members respond in such a way as to show they have a deep interest in the welfare and growth of the Covenanter Church? By order of The Central Board of Missions, Allegheny City, Pa., August 17, 1898.

J. W. Sproull."

—At the request of a few friends we reprint from the *Mail and Express*, of New York, with a few sentences omitted by that paper, the outline of a discourse preached in the Second Reformed Presbyterian Church on the Sabbath on which President McKinley called the nation to give public thanks for the defeat of the Spanish fleet at Santiago (see p. 267). Fragmentary and claiming no special merit or originality, it will yet serve to show what we believe to be the true explanation of that grand naval victory. And if praise was due to God for what He accomplished then and there, how much more should we bless and magnify His name now that the war is over and new fields are opened for the unrestricted proclamation of the gospel of peace. In all history there is no record of a war in which the hand of the Lord was more visible than in the Hispano-American war. The United States Government did not seem to have any definite war policy, but simply acted with promptness when the Mediator pointed the way. His is the victory and to Him belongs the glory.

—It is with no ordinary pleasure that we publish the following announcement, received August 1st, from the General Secretary of the United Society of Christian Endeavor:

Dear Brother: I have the honor, and pleasure too, to inform you that at the Nashville Convention the Rev. Samuel McNaugher, of Boston, was elected a Trustee of the United Society of Christian Endeavor to represent your denomination upon the Board of Trustees. Mr. McNaugher was also elected to the important position as a member of the executive committee. With kind regards,

Yours cordially,

John Willis Baer.

We hope that Mr. McNaugher will see his way clear to accept the appointment. He will then be in a position to show that interdenominational fellowship is entirely consisfent with unimpeachable loyalty to the distinctive principles of the Reformed Presbyterian Church.

—The Fleming H. Revell Company, New York, Chicago and Toronto, have sent us *Missionary Methods for Missionary Committees*, by David Park. This little book costs only 25 cents and is brimful of the very information needed by Young People's Societies. As the author says in his preface, "It is not a book of theories which may or may not prove practical; but of plans already successfully in operation."

FOR advertisement of Revised Psalters, see HERALD OF MISSION NEWS for the Year 1897, 3d page of cover.

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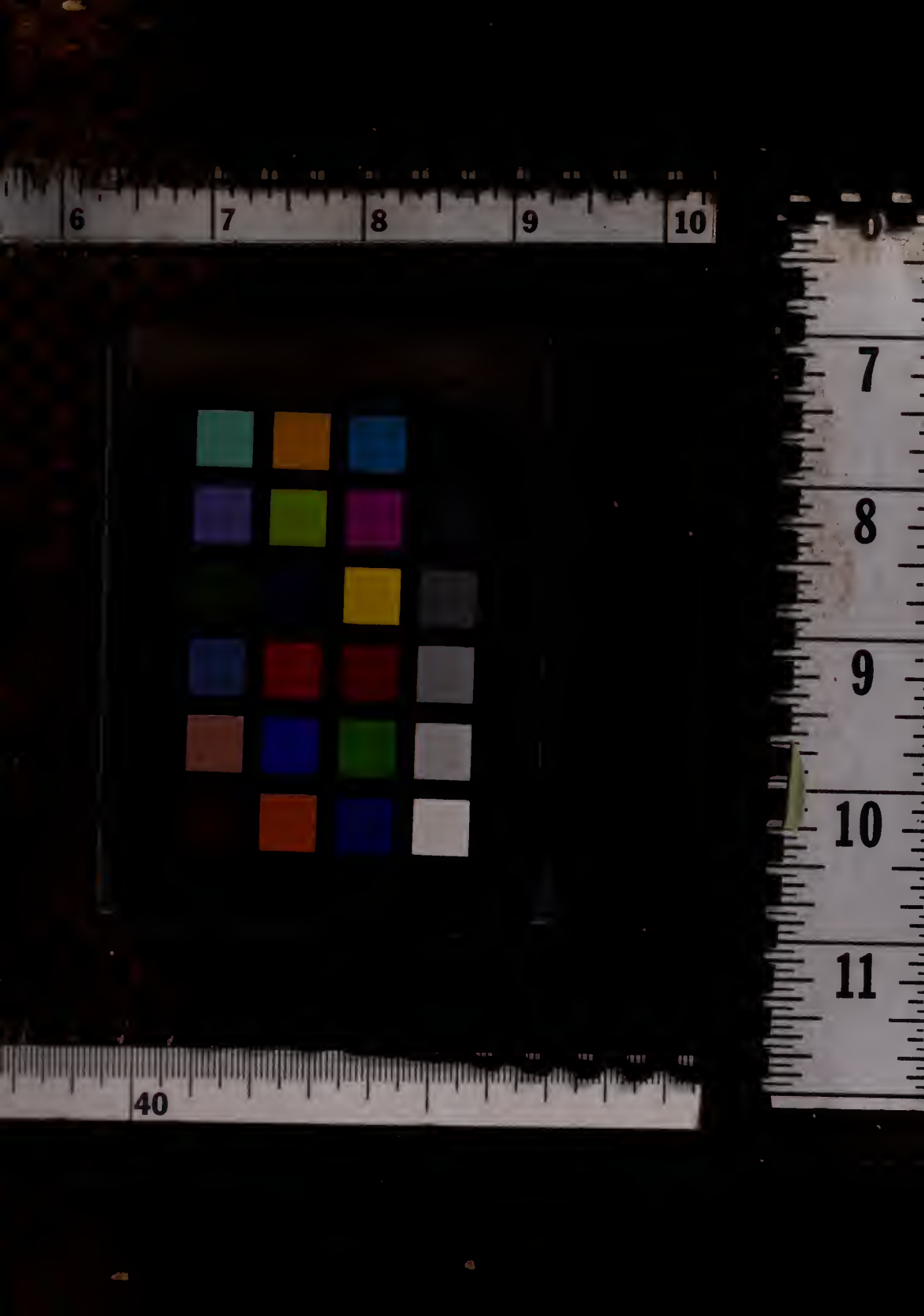
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